their style, particularly to its obscure, exaggerated, and occasionally dry-as-dust elements ? And these are defects from which these two among German thinkers suffer least and yet far too much (Goethe as thinker was fonder than he should have been of embracing the cloud, and Schopenhauer almost constantly wanders, not with impunity, among symbols of objects rather than among the objects themselves). — On the other hand, what clearness and graceful precision there is in these Frenchmen ! The Greeks, whose ears were most refined, could not but have approved of this art, and one quality they would even have admired and reverenced— the French verbal wit: they were extremely fond of this quality, without being particularly strong in it themselves.

215.

FASHION AND MODERNITY. — Wherever ignorance, uncleanness, and superstition are still rife, where communication is backward, agriculture poor, and the priesthood powerful, national costumes are still worn. Fashion, on the other hand, rules where the opposite conditions prevail. Fashion is accordingly to be found next to the virtues in modern Europe. Are we to call it their seamy side?— Masculine dress that is fashionable and no longer national proclaims of its wearer: firstly, that he does not wish to appear as an individual or as member of a class or race; that he has made an intentional suppression of these kinds of vanity a law unto himself: secondly, that he is a worker, and has little time for dressing and self-adornment,